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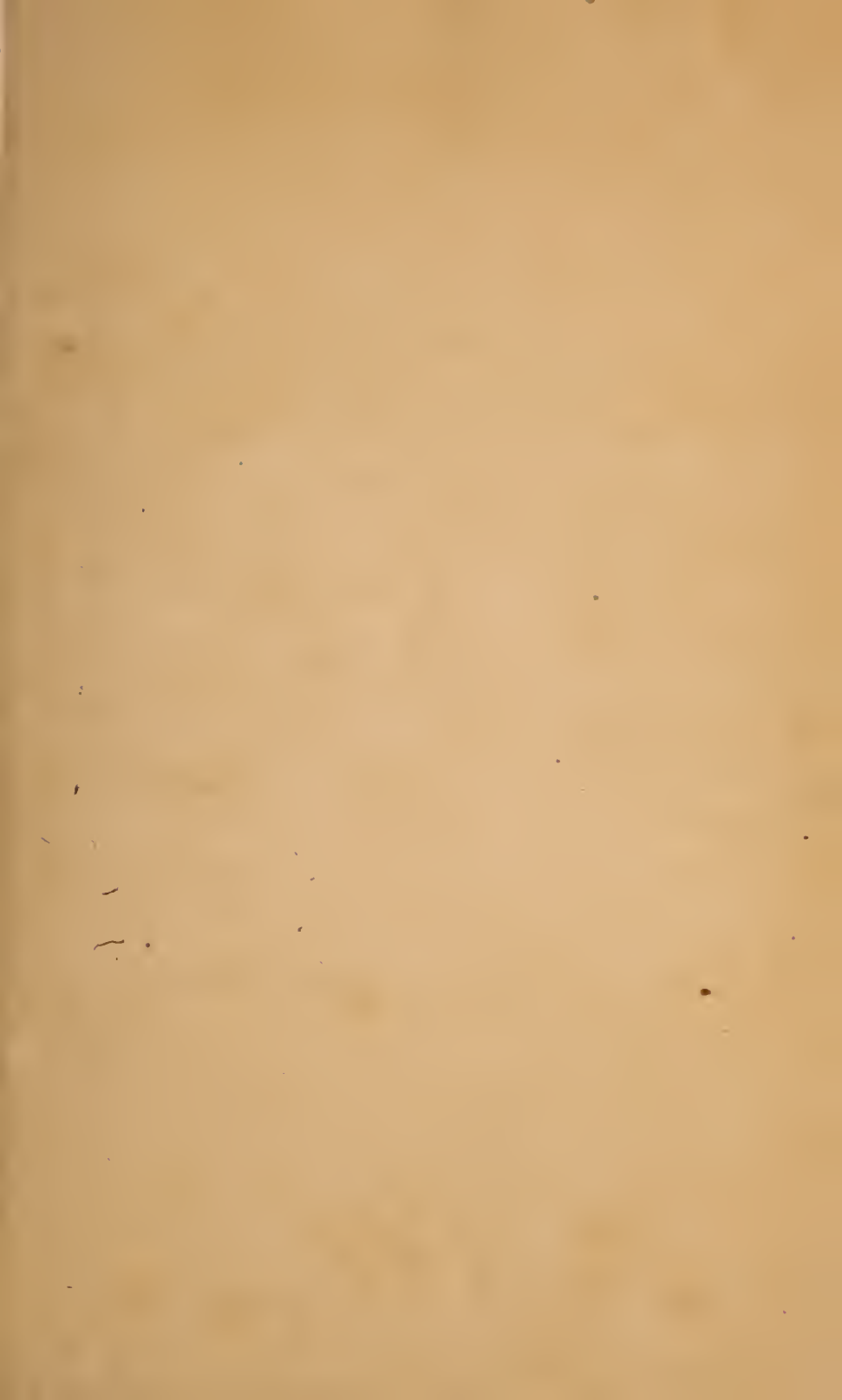
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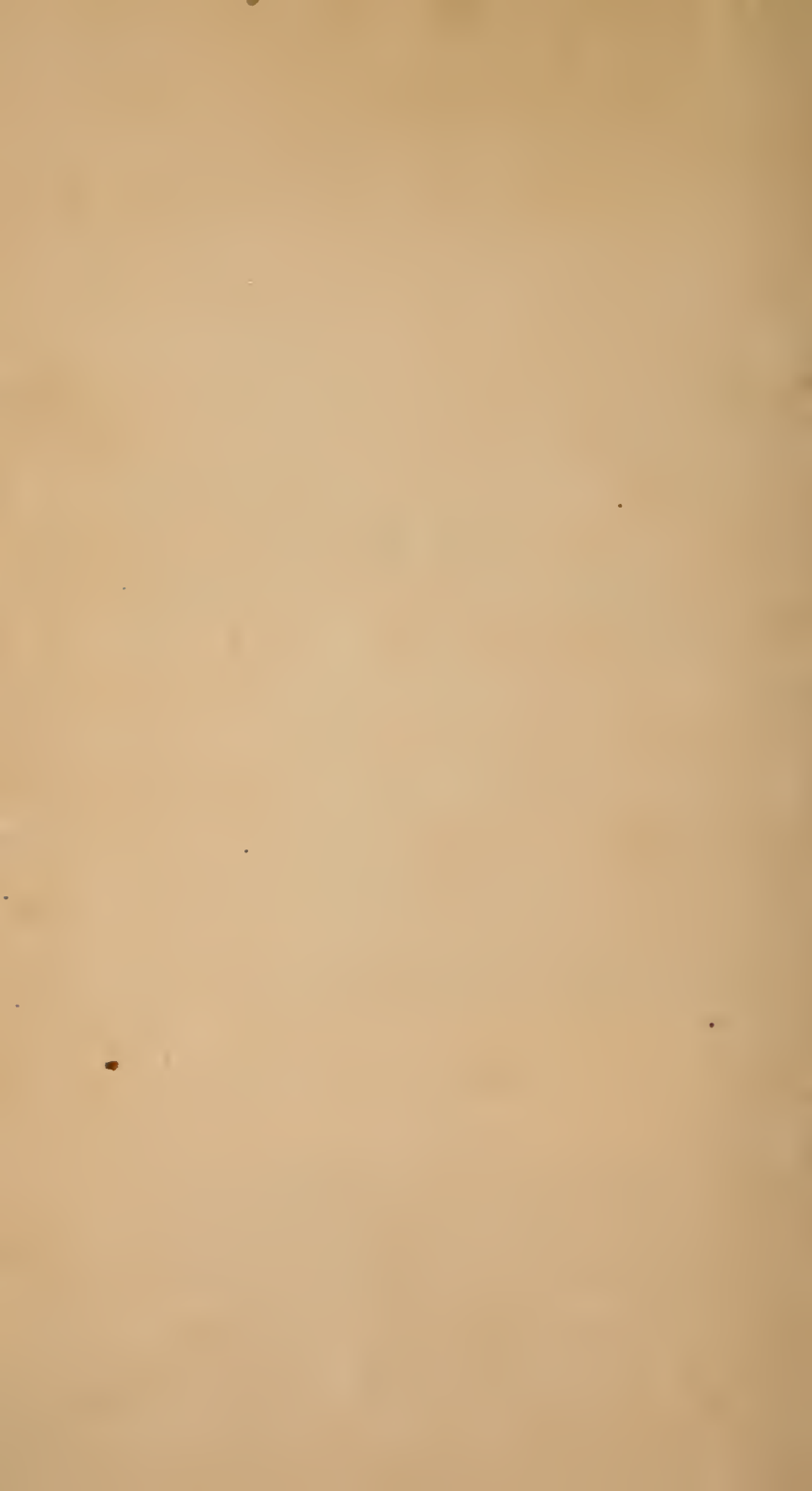
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THE

CHINESE REPOSITORY.

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VOL. XIV.  
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FROM JANUARY TO DECEMBER, 1845.

.....
CANTON, CHINA:
PRINTED FOR THE PROPRIETORS.
.....
1845.

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THE

CHINESE REPOSITORY.

VOL. XIV.—FEBRUARY, 1845.—No. 2.

ART I. *An Ordinance for the suppression of the Triad and other secret societies in the island of Hongkong and its dependencies.*

WHAT evidence the governor and council may possess, to prove to others or to satisfy themselves, that any branches or members of the Triad Society exist in Hongkong we know not. That some of this brotherhood have resided on the island, and carried on secret correspondence, and held secret meetings, we presume it to be true. Indeed if we remember rightly, we have somewhere seen documentary evidence of the existence here of this or similar associations. China is full of secret societies, and probably has been so from time immemorial. But of the character, objects, and doings of all these, we know very little. The Chinese government disapproves of all associations, secret and public, if formed among the people; and it has enacted severe laws for their suppression. What has been the effect of these laws we are not able to say. In looking over the Penal Code, some years back, we remember having seen the names of several societies. The Triad and that called *Tien chú kiáu* (Christianity as taught by the Roman Catholics) were among the number. And during the reign of the Tá Tsing dynasty, perhaps no association has been more strongly reprobated or more severely persecuted than the one last named. With what propriety government has done this, we leave it for others to determine for themselves. Chinese moralists also have joined with the government, in action against these associations. Unpopular though they may have been, yet great multitudes of the people have united with them; and it is impossible to compute their

numbers, or form any satisfactory opinion regarding their strength, all their operations being secret.

In Canton, it is said, the numbers of the Triad Society are very numerous. From the nature of the case, however, no one will acknowledge any connection with it or speak of it in favorable terms. On the contrary, when alluded to by the Chinese, they invariably reprobate the association, as one composed only of bad men, leagued together only for evil purposes. We have heard it said, that its grand object is the overthrow of the Manchu dynasty. No doubt the Society is strong, and has often resisted the authority of governors and magistrates. But bad as its principles and doings may be, we do not think the government of China has much cause to fear its machinations or dread its power. At Malacca, Singapore, Penang, &c., its power has been much greater than in China. While writing this paragraph we hear that, in the city of Hiángshán, between Canton and Macao, its members are giving the magistrate no little annoyance.

As some of our readers may not have at hand the works which contain notices of these secret societies, and the enactments of the Chinese government regarding them, we propose to throw together, in separate articles, such items of information as may seem to bear on the late ordinance, which we here first introduce without further prologue.

“Hongkong, anno octavo *Victoriae Regiæ*,
No. 1, 1845.

“By his excellency John Francis Davis, esq., governor and commander-in-chief of the colony of Hongkong and its dependencies, her majesty's plenipotentiary and chief superintendent of the trade of British subjects in China, with the advice of the Legislative Council of Hongkong.

“An ordinance for the suppression of the Triad and other secret Societies within the island of Hongkong and its dependencies.

“Whereas the Triad Society and other secret societies prevalent in China exist among the inhabitants of the island of Hongkong, and whereas these associations have objects in view which are incompatible with the maintenance of good order and constituted authority and with the security of life and property and afford by means of a secret agency increased facilities for the commission of crime and for the escape of offenders :

“1. Be it therefore enacted and ordained by the governor of

Hongkong with the advice of the Legislative Council thereof that from and after the passing of this ordinance if any person or persons being of Chinese origin in the said island or its dependencies shall be a member or members of the Triad Society or other secret societies as aforesaid, he, she or they shall in consequence thereof be guilty of felony and being duly convicted thereof shall be liable to be imprisoned for any term not exceeding three years, with or without hard labor, and at the expiration of such term of imprisonment that such person shall be marked on the right cheek in the manner usual in the case of military deserters and be expelled from the said island.

“Passed the Legislative Council of Hongkong, this 8th day of January, 1845

“JOHN FRANCIS DAVIS, *Governor, &c., &c.*

“ADOLPHUS E. SHELLEY,

“*Clerk of Councils.*”

ART. II. *Some account of a secret association in China, entitled the Triad Society. By the late Dr. Milne, principal of the Anglo-Chinese College. Communicated [to the Royal Asiatic Society of Great Britain and Ireland] by the Rev. Robert Morrison, D. D., F. R. S., M. R. A. S. Read February 5th, 1835.*

THE writer of this paper is fully sensible how difficult it is to discover that which is studiously concealed, under the sanction of oaths, curses and the (supposed) impending vengeance of the gods; and how liable one is, even after the utmost care, to be mistaken in tracing the progress of any set of principles and schemes, which the fortunes or lives of the parties who have adopted them are concerned to hide, to varnish, to distort, and to misrepresent. He therefore offers the following remarks, not as the result of firm and unhesitating conviction, but as having a good deal of probability to support them, and as containing the substance of the best information procurable in his situation. He begs then to say a few words on the name, objects, government, initiatory ceremonies, secret signs, and seal of the said association, and to conclude with a few miscellaneous remarks.

First, the name. The name is not expressed on the seal, and hence it is difficult to ascertain it with certainty. It seems, however,

to be the *Sán hoh hwui*, 三合會, i. e. "The Society of the three united," or "The Triad Society." The three referred to in this name are *tien, ti, jin*, 天地人, 'heaven, earth, and man,' which are the three great powers in nature, according to the Chinese doctrine of the universe. In the earlier part of the reign of late Chinese majesty Kiáking, the same society existed, but under a different denomination. It was then called the *tien ti hwui*, 天地會, "The Cælesto-terrestrial Society," or "the society that unites heaven and earth." It spread itself rapidly through the provinces, had nearly upset the government, and its machinations were not entirely defeated till about the eighth years of the said emperor's reign, when the chiefs were seized and put to death; and it was (in the usual bombast of Chinese reports) officially stated to his majesty, "that there was not so much as one member of that rebellious fraternity left under the wide extent of the heavens." The fact, however, was just the contrary, for they still existed, and operated, though more secretly; and it is said, that a few years after they assumed the name of the "Triad Society," in order to cover their purposes. But the name, by which they chiefly distinguish themselves, is *Hung kiá* 洪家, the "Flood Family."

There are other associations formed both in China and in the Chinese colonies that are settled abroad, as the *Tien hau hwui*, 天后會, the "Queen of Heaven's Company, or Society;" called also, the *Niáng má hwui*, 娘媽會, or "Her Ladyship's Society;" meaning the "queen of heaven, the mother and nurse of all things." These associations are rather for commercial and idolatrous purposes, than for the overthrow of social order; though it is said, that the members of the "Queen of Heaven's Society," settled in Bengal and other parts, unite in house-breaking, &c.

Secondly, the object. The object of this society at first does not appear to have been peculiarly hurtful; but, as numbers increased, the object degenerated from mere mutual assistance, to theft, robbery, the overthrow of regular government, and an aim at political power. In foreign colonies, the objects of this association are plunder, and mutual defense. The idle, gambling, opium-smoking Chinese (particularly of the lower class), frequently belong to this fraternity. What they obtain by theft or plunder is divided in shares, according to the rank which the members hold in the society. They engage to defend each other against attacks from police officers: to hide each others crimes; to assist detected members to make their

escape from the hands of justice. A Chinese tailor in Malacca, named Tsáufú, who committed murder, in the close of 1818, shortly after the transfer of the colony, and made his escape from the hands of justice, was a chief man in this society; and, it is believed, had a considerable number of persons under his direction, both on the land and at sea. There cannot be a doubt but his escape was partly owing to the assistance of his fellow-members, as a rigorous search was made for him by the police. In places where most of the members are young, if one takes a dislike to any man who is not a member, the others are sure to mark that man as the butt of their scorn and ridicule. If any one feels injured, the others take part in his quarrels, and assist him in seeking revenge. Where their party is very strong, persons are glad to give them sums of money annually, that they may spare their property, or protect it from other banditti, which they uniformly do when confided in, and will speedily recover stolen goods. In such places as Java, Singapore, Malacca, and Penang, when a Chinese stranger arrives to reside for any length of time, he is generally glad to give a trifle of money to this brotherhood to be freed from their annoyance.

The *professed* design, however, of the *Sán hoh hwei* is benevolence, as the following motto will shew :

Yú fuh tung hiáng, 有 福 同 享

Yú hó tung táng; 有 禍 同 當

The blessing, reciprocally share;

The woe, reciprocally bear.

They assist each other, in whatever country, whenever they can make themselves known to each other by the signs.

Thirdly, its government. The government (if it be proper to dignify the management of so worthless a combination by such an epithet) of the *Sán hoh hwei*, is vested in three persons, who are all denominated *Kó*, 哥, "elder brothers," a name given by way of courtesy to friends; in the same manner as freemasons style each other brothers and brethren, and as certain religious societies call their members brethren, and say "brother" so and so. They distinguish between the ruling brethren thus: *Yih kó*, 一 哥; *'rh kó*, 二 哥; *Sán kó*, 三 哥; "brother first; brother second; brother third." There may be others who take part in the management, where the society's members are numerous. The members generally are called *Hiung tí*, 兄弟 "brethren."

Of the laws, discipline, and interior management of the *Sán hoh*

houi, the writer of this has not been able to obtain any information. There is said to be a MS. book, containing the society's regulations, written on *cloth*, for the sake of preserving the writing long in a legible state. Should a detection be made, the cloth MS. may, for the time, be thrown into a well or pond, from which it can afterwards at convenience be taken out; and in case of the person, in whose care it is, being pursued by the police, and obliged to swim across a river, &c., he carries the MS. with him; and as the ink appears to possess a peculiar quality, the impression in either case is quite legible. As they cannot print their regulations, this seems well calculated to preserve them from oblivion.

The heads of this fraternity, as in all other similar association, have a larger share of all the booty that is procured, than the other members.

Fourthly, initiatory ceremonies. Of these but a very imperfect idea can be obtained. The initiation takes place commonly at night, in a very retired or secret chamber. There is an idol there, to which offerings are presented, and before which the oath of secrecy is taken. The Chinese say there are *Sán shih luh shí*, 三十六誓, "thirty-six oaths" taken on the occasion; but it is probable that, instead of being distinct oaths, these are different particulars of one oath, very likely the *imprecations* contained in it, against persons who shall disclose the nature and objects of the society.

A small sum of money is given by the initiated to support the general expense. There is likewise a ceremony which they call *Kwó kiáu*, 過橋, "crossing the bridge." This bridge is formed of swords, either laid between two tables (an end resting on each), or else set up on the hilts, and meeting at the point; or held up in the hands of two ranks of members, with the points meeting, in form of an arch. The persons who receive the oath, take it under this bridge, which is called—"passing, or crossing the bridge." The *yih kó*, or chief ruling brother, sits at the head of this steel bridge (or each with a drawn sword), reads the articles of the oath, to every one of which an affirmative response is given by the new member, after which he cuts off the head of a cock, which is the usual form of a Chinese oath, intimating—"thus let perish all who divulge the secret." But it is said the grand ceremony can only be performed where there is a considerable number of members present. They worship heaven and earth on those occasions, and sometimes, when the place is sufficiently secluded, perform the initiatory rites in the open air.

Fifthly, secret signs. Some of the marks by which the members of the *Sán hoh hwui* make themselves known to each other, are those that follow:—mystic numbers; the chief of which is the number *three*. They derive their preference for this probably from the name of their society, “the Triad Society.” In conformity with this preference they adopt *odd* rather than *even* numbers, when it can be done. They say *three, three times ten, three hundred, three thousand, three myriads*, rather than *two, four times, ten, &c.*

The word *Hung*, 洪, above-mentioned, contains the number *three hundred and twenty-one*, and is often used by them for particular purposes. They separate its component parts thus: *sán pah 'rh-shih yih*, 三八廿一. The character *sán* is properly a form of *shwui*, 水, (water), as used in composition, and should have this sound; but in the analysis of any Chinese character, of which this form of *shwui* constitutes the dexter component, the teacher says to his pupil, *sán tien shwui*, 三點水, i. e. put “three points water at the side,” or “the three point form of *shwui*.” But when used by the *Sán hoh hwui*, the word *sán* (or three) alone is employed; the other parts being out of place for them. *Pah*, 八, or eight, much resembles in sound *pch*, 百, (an hundred) and in a rapid conversation is scarcely distinguishable from it. *'Rh-shih*, 廿, is the united or mercantile form of *'rh shih*, 二十, or “two tens,” run together for the sake of expedition in business. *Yih*, 一, is the common form of one. Now hearing the component parts of *hung* gone over in this manner, it seems to the uninitiated to mean *sán pch 'rh shih yih*, 三百二十一 “three hundred and twenty-one.” What the members themselves mean by it, it is impossible to discover. In *writing*, it is as above analyzed; or in uttering the *sound* of the components, they equally understand each other's meaning.

Certain motions of the fingers constitute a second class of *signs*; e. g. using *three* of the fingers in taking up any thing. If a member happens to be in company, and wishes to discover whether there be a brother present, he takes up his *tea-cup* or *cover* (Chinese tea-cups have always a cover), with the *thumb*, the *fore*, and *middle fingers*, or with the *fore*, *middle*, and *third fingers*, and which, if perceived by an initiated person, is answered by a corresponding sign. It does not, however, follow from this that every Chinese who uses three fingers, taking in up, or holding, his tea-cup, is a member of the *Sán hoh hwui*, for many of them do it from mere habit. But there is a *certain way* of doing it by the initiated, which they themselves only know. In

lifting any thing that requires both hands, they use three fingers of each hand.

They also have recourse to *odes and pieces of poetry*, as secret marks.—(See below, under “explanation of words within the first octagonal lines.)

Sixth, the seal. The seal is a *quinquangular* figure: this, as above noticed, is one of the Society's mystical numbers. From the manner in which some characters on the seal were written, it is not improbable that some of them have been erroneously explained. The following is submitted as the best explanation of them which the writer's present circumstances enable him to furnish.



Explanation of the characters at the five corners, in the outer, or quinquangular lines.

1. *Tú*, 土, the earth planet, *i. e.* Saturn; which, according to Chinese, especially regards and influences the centre of the earth; also one of the five elements.
2. *Muh*, 木, the wood planet or Jupiter, or the planet which reigns in the eastern part of the heavens.

3. *Shwei*, 水, the water planet, *i. e.* Mercury, to which the dominion of the northern hemisphere is confided.

4. *Kin*, 金, the metal planet, *i. e.* Venus, to which the care of the west is confided.

5. *Hó*, 火, the fire planet, *i. e.* Mars, to which the southern hemisphere is assigned.

N. B. The reasons (or some of the reasons) why these planets are placed at the corners of this seal, may be, because they are the basis of Chinese astrological science, and because they are considered the extreme points of all created things.

Explanation of the five characters which are directly under the planets.

6. *Hung*, 洪, a flood or deluge of waters. One of the secret designations of their fraternity is *hunghiá*, literally, "the flood family;" intended, perhaps, to intimate the extent and effectiveness of their operations, that, as a flood, they spread and carry every thing before them.

7. *Háu*, 豪, a leader; a chief or brave man.

8. *Hán*, 漢, the name of an ancient dynasty; but, in certain connections, signifying a bold and daring man, which is most probably the sense here.

9. *Ying*, 英, a hero.

10. *Kiá*, 架, a stand; but metaphorically used to denote a person of importance to the state, or to society, as we use tropes, and say, "such man is a pillar," "the stay of his country."

N. B. Though this be the ordinary meaning of these words, it is possible that they may be used by the fraternity in a mystical and occult sense.

Explanation of the other characters within the same limits.

Ying, hiang, hwui, hoh, twán, yuen, shí, 英雄會合團園時
Hiung, tí, fau, kiái, yih, sháu, shí, 兄弟分開一首詩

"The hero band in full assembly meet;

"Each man a verse, to make the ode complete."

This is a very probable sense of the words as they are placed, especially as it is known to be a frequent practice of this fraternity to converse together in poetry; and in order to elude suspicion, while in company with others, one man takes but a line, or half a line, which by itself is utterly unintelligible to persons not initiated, but

which, being understood by a brother member, is responded to by him in another line or half a line, and, by thus passing on through several persons, an ode may be completed, though not perceived by any but the parties themselves.

Kie ti tui, 結弟對. The three words are inexplicable in the order in which they stand. *Kie* signifies to tie, to bind, and is often used to signify the formation of a secret association. *Ti* (if we be right in the character) signifies a brother, or younger brother, and the sense thus far would be—"to form a brotherhood." *Tui* is a pair of anything, or two things equal to each other. But it is probable that these words have a reference to other words on the seal, the connection of which it seems difficult to discover.

Explanation of words within the first octangular lines.

<i>Hung ti tung chin,</i>	兄	弟	全	隨
<i>Kóh yú háu táu;</i>	各	有	号	頭
<i>Káu k'i fan pái,</i>	高	溪	分	派
<i>Wán kú yú chuen.</i>	萬	古	有	傳

Which may be thus read:—

The Brethren all in battle join,
Each ready with a chosen sign;
An ancient brook with parting streams,
Still flowing down from long-past times.

In support of this version it might be urged, that the fraternity have certain secret signs or marks, by which they make their ideas known to each other, and in the tumults which they excite, these signs are made use of to encourage each other in the work of destruction: and that they consider their society as of very ancient origin, and as spreading through the world from age to age.

But the words may be read in lines of eight or seven syllables, and might begin with *kóh*, thus:

Koh yú háu táu káu k'i fun,
Káu k'i fun pái wan kú yú.

N. B. This last line shifts back to *háu* for its first syllable.

In fact there appears scarcely to be a limit to the mutations of these numbers; for, like the changes of the *pá kwá* (Chinese table of diagrams), they may contain an infinitude of senses and modifications, with which, however, the initiated alone are familiar.

Explanation of characters within the second octangular lines.

Chú kih tsing tsáu hiuen hiá 朱吉清彪卸下. These cha-

acters, as they stand, seems to make no intelligible sense, and from the circumstance of their being written with two kinds of ink, black and red, renders it highly probable that they are constructed for the purpose of local concealment; they are perhaps the name, real or assumed, of the officers of the brotherhood; that half of the characters in *red* ink, which seems printed, may be permanent, and have some general reference to the designs of the society, and to the other characters on the seal; while the *yellow* part (on the original blue silk seal), which is evidently *written* with a pencil, may, joined to the printed half, constitute the names or epithets of the officers in some particular place. In another place, where persons of different designations are chosen to be officers, the yellow part would be different. This conjecture is confirmed by the opinion of several learned Chinese, who have seen and examined the seal.

Wán tien wán tí 天 天 万 地. These characters have, no doubt, a reference to the ultimate view of the brotherhood, *viz.* universal extension and dominion; the 1st is an inverted form of 3d; which is an abbreviated form of *wáu*, a myriad; *tien* (in the quinquangular lines) signifies heaven, and *tí*, earth. And the position of the two, both looking towards the straight line on which the words heaven and earth are written, may mystically signify the bringing of myriads of nations under the society's influence.

Explanation of characters within the square lines.

Chung í fú, wó chuh tung, 忠 義 扶 我 出 統, *let the faithful and righteous unite so as to form a whole* (i. e. an universal empire). This seems the plain sense of the words, according to this arrangement of them; but it is impossible to ascertain whether something else may not be intended, as they are susceptible of as many meanings as arrangements. This version, however, agrees with the general views of this dangerous fraternity.

Characters within the oblong square.

Yuu shing, 潤 昇; supposed to be the name of the *chief* of the fraternity, some think the *founder*; but, the character being *written*, and in *yellow* ink, it is more likely to be the chief for the time being, at whose death the blank space in seals subsequently issued could be filled up with the name of his successors; whereas the name of the founder, never changing, would be more likely to be printed, in some permanent form.

If any weight be due to the scattered hints that have been given

above, there will appear to be a striking resemblance in some points between the *Sán hoh hwui*, and the *society of freemasons*. The writer would not be understood, by so saying, to trace this resemblance in any of the *dangerous* principles of the *Sán hoh hwui*, for he believes that the society of British freemasons (and of others he knows nothing) constitutes a highly respectable body of men, whose principles and conduct are friendly to social order, regular government, and the peace of society. The points of resemblance, then, between the two societies, appear to the writer to be the following.

1. In their pretensions to great antiquity, the *Sán hoh hwui* profess to carry their origin back to the remotest antiquity. *Tsz' yú Chung Kwoh*, *i. e.* "from the first settlement of China;" and their former name, *viz.* "*Cæsto-terrestrial Society*," may indicate that the body took its rise from the creation of heaven and earth; and it is known that some freemasons affirm that their society "had a being ever since symmetry and harmony began," though others are more moderate in their pretensions to antiquity.

2. *In making benevolence and mutual assistance their professed object, and in affording mutual assistance to each other, in whatever country, when the signs are once given.* Notwithstanding the dangerous nature of the *Sán hoh hwui*, the members swear, at their initiation, to be filial and fraternal and benevolent, which corresponds to the engagement of the freemasons, to philanthropy and the social virtues.

3. *In the ceremonies of initiation, e. g.* the oath, and the solemnity of its administration, in the *arch of steel* and *bridge of swords*. These are so singularly striking, that they merit the attention of those especially who think freemasonry a beneficial institution, or who deem its history worthy of investigation.

4. May not the three ruling brethren of the *Sán hoh hwui* be considered as having a resemblance to the three masonic orders of apprentice, fellowcraft, and master?

5. The signs, particularly "*the motions with the fingers*," in as far as they are known or conjectured, seem to have some resemblance.

6. Some have affirmed that the grand secret of freemasonry consists in the words "Liberty and Equality;" and if so, certainly the term *hiung t*; (*i. e.* "brethren") of the *Sán hoh hwui* may, without the least force, be explained as implying exactly the same ideas.

Whether there exist any thing in the shape of "Lodges" in the *Sán hoh hwui*, or not, the writer has no means of ascertaining; but

he believes the Chinese law is so rigorous against this body, as to admit of none. Nor does there appear to be a partiality among the members for the *masonic employment*. Building does not appear to be an object with them, at least not in as far as can be discovered.



ART. III. *Evils of forming illegal associations; prohibition of magicians, leaders of sects, and teachers of false doctrines; renunciation of allegiance; the tea sect, &c.*

“ IN the reign of his present majesty, the celestial powers overshadow and nourish all things, the sun and moon cast forth their radiance, the universe is regulated in peace, and the tribes of men are also universally tranquil. Of the people who live in this age, the scholar discourses of propriety, and enforces the importance of the ancient odes; while the illiterate cultivate their fields, and dig their wells, without attending to extraneous affairs all their lives long, enjoying soft and luxurious ease, in peace and tranquility. Truly we know not why it is that the people, wrought upon by foreign means, have been induced to fall into the net of delusion; but constantly searching into the matter we find, that the generality of disobedient and lawless persons, are at first nothing more than worthless characters without any dependence; being poor, and having no fixed object of pursuit, they seducingly establish some corrupt dogmas, in order to obtain a livelihood: the stupid, they move by hopes of happiness and fears of misery—the vicious, they blind by charms or spells—the strong and vigorous, they teach gymnastic feats—the weak, they subdue by blustering strength—and the poor, they tempt by bribes of money,—until their disciples and followers become numerous—then in their excursions, they plunder; and in their assemblies, they gamble; they flock into the markets to drink, and roar and bawl in the open fields; the lesser among them entice dogs and chuck fowls (in order to steal them), and the more practiced in villainy drive away oxen, and rob the graves; so that honest and virtuous families in the villages cannot but fear them, and cannot avoid relying on them. These pernicious evils are what the names of sects engender, and are produced by the influence of *illegal associations*.

“To the south of the mountain Sin, a common belief in ghosts and demons prevails, and conjurors and necromancers are encouraged; the spirit of the people is hardened and insubordinate, and they are pleased with frothy and self-complacent things. Also on the coast, the foreign merchants of the ocean carry on their trade: and as to the Portuguese Roman Catholic religion, who can insure that it will not roll on, and spread by degrees, till it enter China? We also hear that on the northwest of the province, which is a very mountainous district, there are continually poor people who having no possessions come from a distant part, and bringing their instruments of husbandry with them, cultivate the waste crown lands: some of them erect cottages by the banks of rivers, and form habitations in the sides of the mountains, where they harbor banditti; these banditti go forth by day to plunder and return in the evening; and although the civil magistrates and military officers have united in order to apprehend them, yet the woods being deep, and the jungle thick, when they pursue them on the west they fly to the east; there are some haunts probably which have not come to the knowledge of the magistrates, but the observation of the people is more certain and real. It therefore rests with you, people, strictly to distinguish between corrupt and correct doctrines, and seriously to consider the misery or happiness attending them. Do not covet a bully’s fame; be not moved by strange and new sayings; thirst not for present gain, and do not remove future calamities from your sight. Awaken the stupid, reject the disorderly, suppress the boisterous, assist the weak, pity the poor; and then your persons and families will obtain uninterrupted tranquillity, and villainy and corruption will have no means of access among you. If you do not act thus, then corrupt teachers will deceive the people, notwithstanding the enlightened instructions of the sages; and the multitude will be turned aside into devious paths, notwithstanding the express injunctions of the laws.

“Examine now in succession former generations, and you will find that those persons who have subsisted by a stick of incense and a measure of rice, have without exception come to an ill end, and their adherents and descendants have been exterminated; for instance, formerly, in the provinces of Sz’chuen, and Húkwáng, the plundering sect of the water-lily over-spread three provinces, and were confessedly numerous; but when the great army arrived, they were all put to the sword. And lately, another instance occurred in the case of the rebel Lintsing, who had formed a band and excited insurrection: long before the appointed time for commencing their ope-

rations arrived, the principal ringleader was cut into small pieces, and the rest of the conspirators were slain. Also Chú Maulí, of Yukán, in the province of Kiángsí, and Fáng Yungshing, of Hócháu, in the province of Ngánhwui, having rebelled, before the affair was brought to any head, their villainy was instantly defeated. You inhabitants of Canton province, have also been frequently injured by these disorders: for not long ago, the plunderers of the brotherhood society, having collected together a multitude of persons, excited an insurrection at Yangshí Shán, in Pohló; but those who associated with and followed them, were all of them instantly put to death; many of you peaceable people were on account of them, obliged to leave your families, and indeed the whole neighborhood was disturbed. I would only ask, with respect to Chinlánkíhsz' (the foreign leader of this band) where is he now? Last year also, the vagabonds who collected bands and formed confederacies, with a design to plunder and rob, have all been apprehended and punished. Hence we may see, that this kind of plundering banditti, certainly cannot, by any lucky chance escape, and whoever it is that excites insurrection and rebellion, the powers above will not suffer him to escape. Even those who in common convene meetings and collect money, with a design to obtain a paltry livelihood, when once information of it is obtained, will be punished either with sword or saw, or be bound with ropes and cords: their accomplices also will be banished to some distant part, where they will not be able to cherish their aged parents, to take care of their wives and families, or to overlook their houses and fields. Their regrets may be poignant, but their is no deliverance. Alas! alas! is not this dreadful!"

Extracted from a prize essay, written at Canton in 1819.

The following is from sir George Thomas Staunton's translation of the Penal Code, book I., section CLXII., entitled: "*Magicians, leaders of sects, and teachers of the false doctrines.*"

"Magicians who raise evil spirits by means of magical books and dire imprecations, leaders of corrupt and impious sects, and members of all superstitious associations in general, whether denominating themselves *Mi-lih fuh*, 彌勒佛; *Peh-lien shé*, 白蓮社; *Ming-tsun kiáu*, 明尊教; *Peh-yun tsung*, 白雲宗; or in any other manner distinguished, all of them offend against the laws, by their wicked and diabolical doctrines and practices.

"When such persons, having in their possession concealad images

of their worship, burn incense in honor of them, and when they assemble their followers by night in order to instruct them in their doctrines, and by pretended powers and notices, endeavor to inveigle and mislead the multitude, the principal in the commission of such offenses shall be strangled, after remaining in prison the usual period, and the accessaries shall severally receive 100 blows and be perpetually banished to the distance of 3000 *li*.

“If at any time the people, whether soldiers or citizens, dress and ornament their idols, and after accompanying them tumultuously with drums and gongs, perform oblations and other sacred rites to their honor, the leader or instigator of such meetings shall be punished with 100 blows.

“If the head inhabitant of the district, when privy to such unlawful meetings does not give information to government, he shall be punished with 40 blows.

“The penalties of this law shall not however be so constructed as to interrupt the regular and customary meetings of the people, to invoke the terrestrial spirits in spring, and to return thanks to them in autumn.”

Again from the same work we quote the following, being a translation of clauses annexed to section 255 of the Penal Code.

“All persons who, without being related or connected by intermarriages, establish a brotherhood or association among themselves, by the ceremonial of tasting blood, and burning incense, shall be held guilty of an intent to commit the crime of rebellion; and the principal or chief leader of such association shall, accordingly, suffer death by strangulation, after remaining for the usual period in confinement.—The punishment of the accessaries shall be less by one degree.—If the brotherhood exceeds twenty persons in number, the principal offender shall suffer death by strangulation immediately after conviction; and the accessaries shall suffer the aggravated banishment into the remotest provinces.—If the brotherhood be formed without the aforesaid initiatory ceremonies of tasting blood and burning incense, and according to the rules of its constitution, be subject to the authority and direction of the elders only, but exceed forty persons in number, then the principal shall still suffer death by strangulation, as in the first case, and the accessaries a punishment less by one degree.

“If the authority and direction of the association is found to be vested in the strong youthful members, that circumstances alone shall

be deemed a sufficient evidence of its criminality; and the principal shall accordingly suffer death by strangulation immediately after conviction: the accessaries, as in the preceding cases, shall undergo aggravated banishment.

“If the association is subject to the authority and direction of the elder brethren, and consists of more than twenty, but less than forty members, the principals shall be punished with 100 blows, and sent into perpetual banishment to the distance of 3000 *li*. If the association under the last mentioned circumstances, consists of any number less than twenty persons, the principal shall suffer 100 blows, and wear the cangue for three months.—In both cases, the punishment of the accessaries shall be one degree less severe than that of the principals.

“Whenever vagrant and disorderly persons form themselves into a brotherhood by the initiation of blood, as aforesaid, and endeavor to excite factious or leading men to join them, or tamper with the soldiers and servants of public tribunals, with the same intent, having for their ultimate object, to injure the people, and disturb the peace of the country; and further, when such criminal practices have been duly reported by the country-people and head of villages, to the magistrates and governors of the division or district; if the said magistrates and governors refuse or neglect to take measure for suppressing such proceedings, or in any other manner countenance or connive at them, so that in the end an open sedition breaks out, and rapine and devastation ensue, such culpable officers of government shall be forthwith deprived of their dignities and employments, and prosecuted for their misconduct, by accusation laid before the supreme court of judicature.—Nevertheless, if, after such associations had been suffered to take place through the neglect or connivance of the magistrates, those magistrates exert themselves successfully in stopping the progress of the evil, and in preventing the commission of any act of open violence, sedition, and rapine, and are, moreover, active in seizing the criminals, and bringing them to justice, their former neglect and omission shall, in such case, be pardoned.

“All those inhabitants of the neighborhood, and heads of villages, who, when privy to these unlawful practices, omit to give information thereof to government, shall be punished according to the degree of their responsibility, and the other circumstances of the case; but, on the other hand, those who give timely notice and information, shall be proportionably rewarded:—if, however, the charges

are found to have been made under frivolous pretexts, the informers will be subject to punishment as calumniators.

“The punishment of the brotherhood associated by the initiation with blood, which exists in the province of Fukien, shall be conformable to the afore-mentioned regulations; and further, when the persons thus guilty, take up arms in order to resist the magistrates, and a tumult ensues, all who are concerned in such resistance, shall, if considered as principals, suffer death by being beheaded; and by strangulation, if considered as accessaries to the offense.

“All associations connected together by secret signals, whatever be their extent, are obviously instituted with the design of oppressing the weak, and injuring the solitary and unprotected.—Wherefore the leaders or principals of all such societies, shall be held to be vagabonds and outlaws, and accordingly be banished perpetually to the most remote provinces: the other members of such associations shall be considered as accessaries, and punished less severely by one degree.

“Those persons who, though not regularly belonging to, had suffered themselves to be seduced to accompany such associated persons, shall not be banished, but shall suffer the punishment of 100 blows, and wear the cangue for three months.—All persons who, after having been employed as soldiers or civil servants of government, enter into any of the said unlawful associations, shall be punished as principals.

“Any inhabitants of the neighborhood, or heads of villages, who may be convicted of being privy to, and not reporting these practices to government, shall be punished more or less severely, according to the nature of the case.—Magistrates neglecting to investigate and take cognizance of the like offenses; or from corrupt and sinister motives, liberating and pardoning offenders after examination, shall be punished as the law applicable to similar cases directs.

“Notwithstanding the aforesaid, persons assembling for the sole purpose of doing honor, or returning thanks to a particular temple or divinity, and immediately afterwards peaceably dispersing, shall not be punished by any construction of these prohibitions.

“All those vagabond and disorderly persons who have been known to assemble together, and to commit robberies, and other acts of violence, under the particular designation of “*Tien ti Hwui*,” or “the Association of heaven and earth,” shall immediately after seizure and conviction, suffer death by being beheaded; and all those who have been induced to accompany them, and to aid and abet their said practices, shall suffer death by being strangled.

“This law shall be put in force whenever this sect or association may be revived.”

Notices of the tea sect, extracted from the Peking Gazettes for the 27th day, 5th moon of the 21st year of Kiáking, June, 1816.

“*Tsingcháng*, of the imperial blood, and general, in command of the city *Shing*, together with *Yung Tsú*, holding the office of *shilíng*, kneel down and report. Profoundly honoring the imperial mandate to assemble and rigorously investigate, and determine on punishments proper to be inflicted, we respectfully present this document, praying that it may please his majesty to examine it.

“We have examined the case of the criminal *Wang Yungtái*, that is *Wang Sánkú*, the leader of the sect, and also the case of *Wang Chu-rh*, *Wang King-tsiáng*, and *Wang Tsopih*, to be banished on his account. We immediately took the sum of their testimony, and in a former statement reported it. At the same time, we commanded *Wang Kingyu* the *tungchí* of Sinmintun, to proceed quickly to the district of *Y*, and, with *Tohsangá*, the military commandant of the town, to investigate with rigor and secrecy, whether *Wang Yungtái* had delivered his doctrines and made proselytes there or not. We also ordered them to call *Cháuhing* and *Kwoh Cháulung*, the masters of the inn in which *Wang Yungtái* resided, together with *Hiáng* and *Pán*, superiors of the people, to appear and give evidence. Shortly after this the officers whom we thus ordered, reported, saying, “we have secretly searched and found out that *Wang Yungtái* fled from the border, and came to the country of *Y*, where, after remaining for six days, he was taken up. We still more minutely examined and found that the said criminal had not, after his return to *Y*, either delivered doctrines or made disciples.”

“In the present year, the fourth month, and the twenty third day, while engaged in judging of this affair, an official document was sent to us from one of the imperial counsellors, noticing that he had received the sovereign’s decree, stating his majesty’s pleasure which was to this effect: “We have seen the statement of *Tsingcháng* and his constituents, reporting their examination of a criminal called *Wang Yungtái*, the principal leader of a corrupt sect in *Sancháu*, and reporting also the sum of evidence obtained in the examination of three other criminals, his accessories. Moreover, in course of examination they had discovered that there were yet remaining in the province of *Húpeh*, two criminals, disciples of *Wang Yungtái*. Now we have already sent down an intimation of our will to *Má*

Hwuiyu, requiring him and his constitutes to take and examine with rigor these persons. As it appears from the examination of the criminal *Wang Yungtái*, by *Tsingcháng* and others, that he has really made proselytes in Húpeh, the testimony of the three others agreeing thereto. It appears also that the said criminal on returning from Húpeh to Shihfuh káu, heard that the unauthorized sectaries were being brought to trial, was afraid, and fled to Y, and other places where he concealed himself only for a few days; and moreover that he did not deliver his doctrines in Y. Also that *Wang Chúr'h* and the other two criminals have not themselves been guilty of practising the rules of the sect or of making disciples (but they are involved in consequence of being related to him). *Wang Yungtái* is ordered to be executed, and his body to be cut into small pieces. *Wang Chúr'h* and the other two are ordered to be dealt with as the law directs, in cases where persons are involved by the crimes of others. Take this edict and make it known. Respect this."

"In obedience to the imperial mandate, it was immediately forwarded to us. *Tch-kih-tsin-tái*, the governor of Y, sent forward to us *Cháuhing* and the other, masters of the inn. We again assembled in court, called, and strictly examined them. From the examination it appeared, that this *Wang Yungtái* otherwise called *Wang Sánkú* belongs to the village Shihfuh káu, in the district Lan, in the province of Chilé; and is the descendant of *Wang Táusang*. But that he removed to the village Ngankiálú in the district of Lúláng. That his ancestors had delivered down the dogmas of the sect, called *Tsingcha Man*. That on the first, and fifteenth of every month, the votaries of this sect burn incense; make offerings of fine tea; bow down and worship the heavens, the earth, the sun, the moon, the fire, the water, and their (deceased) parents. They also worship Budhas, and the founder of their own sect. In receiving proselytes, they use *Choh-kwái* (i. e. bamboo chop-sticks) and with them touch the eyes, ears, mouth, and nose, of those that join their sect, commanding them to observe the three revertings and the five precepts. They lyingly and presumptuously affirm that the first progenitor of the clan of *Wang* resides in heaven. The world is governed by three Budhas in rotation. The reign of *Yentang Fuh*, (otherwise called *Om to Fuh* is past; *Shihkiá Fuh* now reigns and the reign of *Míli Fuh* is yet to come. These sectaries affirm that *Míli Fuh* will descend and be born in their family; and carry all that enter the sect, after death, into the regions of the west, to the palace of the

Immortal Sien, where they will be safe from the dangers of war, of water, and of fire. Because of these sayings they deceive the simple people, tempt them to enter the sect, and cheat them out of their money. Those who join them are all called "Yay." That the criminal had two brothers, now dead, who formerly promoted the sect in Húpeh and in Shensí. That in the 6th month of the 15th year of Kíaking, the criminal being poor and finding it difficult to live, went to Hánkau in the province of Húpeh, where he resided for a time, telling the people the advantages of entering the sect; hoping to gain proselytes and cheat them out of their money. Accordingly *Sichánkwei*, *Fang Wanping* and others, of that place, honored him as their leader, expecting to receive the doctrines of his ancestors. Every person that joined him gave money, of the current coin, from several times ten to upwards of ten thousand *wan*."

ART. IV. *List of officers belonging to the Chinese government, extracted from the Red Book for the Chinese Repository, by a correspondent.*

REFERRING OUR readers to former volumes of the Repository, especially to the IV. and XII., for detailed accounts of the constitution of the Chinese government, the duties of its officers, &c., &c., we proceed at once to give the list of office-bearers as they now stand in the Red Book.

The Tsungjin fú.

TSUNGLING.

1. 戴銓 Tsáitsiuen, the tolo ting kíunwáng.

TSUNGCHING.

2. 仁壽 Jinshau, the hōshih juy tsúngwáng.
 3. 烏爾恭阿 Ūrhungá, the hōshih, chingtsúng.

TSUNGJIN.

4. 綿偲 Miensái, a tolo beile.
 5. 綿岫 Miensiú, a Kúshán beitse.

FUCHING.

6. 劉誼 Liú í of Chungtsiáng lien, Húpeh, an inspector of the school of the left wing giro.

TREASURERS.

2. 仁壽 Jinshau.
 7. 恩桂 Ngankwei, a Manchu of the bordered blue; of the imperial kindred, a shángshú of the Board of Civil Office.

The Inner Council, or Nuikoh.

TAHEOHTSZ'.

8. 穆彰阿 Muchângá, a Manchu of the bordered blue; a jihkiáng of the kingyen (classical feasts), an officer of the Kíkíuchú office, a principal guardian of the heir apparent, minister of the Wanhwá tien (Hall of literary adornment), a principal tsungtsái of the Kwohshí kwan, (national historical office), an instructor of the Shúkiehsz', a reviewer of troops, superintendent of the Board of Works, tútung (general) Manchu bordered yellow banner, an inspector of the imperial edicts, a president of the wanyuen koh (Cabinet of literary treasures), a president of the Hánlin yuen (imperial academy), a hingtsau of the Nán Shúfáng, (South Library), and a Tsungsz' chuen of the Sháng Shúfáng (Upper Library).
 9. 潘世恩 Pwán shíngán, of Wú hien, Kíángsú; a jihkiáng of the classical feasts, an officer of the Kíkínchú office, a principal guardian of the heir apparent, minister of the wúying tien (Hall of Martial Heroism), an inspector of the imperial edicts, a president of the Hanlin yuen, a president of the wányuen koh, a tsungsz' chuen of the sháng shúfáng, a ching tsungtsái of the Kwohshí kwan, superintendent of the Board of Revenue.
 10. 寶興 Páuhing, a Manchu of the bordered yellow; a gioro, minister of the Wányuen koh, and governor-general of Sz'chuen.

HIEPAN TA HEOHTSZ'.

11. 敬徵 Kingching, a Manchu of the bordered white; of the imperial kindred, a shangshú of the Board of Revenue, and tútung Manchu bordered red banner.
 12. 卓秉恬 Choh Pingtien, of Hwáyáng hien, Sz'chuen; a shángshú of the Board of Civil Office, and superintendent of the prefecture-ship of Shuntien.

HEOHSZ'.

13. 景亮 Kingting, a Manchu of the bordered yellow.
 14. 景慶 Kingking, a Manchu of the plain yellow.
 15. 載增 Tsáitsang, a Manchu of the plain blue; of the imperial kindred, fú tútung Manchu plain white banner.

16. 瑞常 Suichang, a Mongol of the bordered red; principal chúkán (examiner) of Fukien.
17. 奕毓 Yilyuh, a Manchu of the plain blue; of the imperial kindred.
18. 慶錫 Kingsih, a Manchu of the plain blue; of the imperial kindred, an inspector of the Chungshú koh (office of patents).
19. 趙光 Cháu Kwáng, of Hwanming hien, Yuunnán; and inspector of the Chungshú koh.
20. 羅文俊 Ló Wántsiun, of Nánhái, Kwángtung.
21. 張芾 Chang Fí, of Kingyáng hien, Shensí; Hiohching or Literary chancellor of Kiángsú.
22. 王廣陰 Wáng Kwángyin, of Tungcháu, Kiángsú; literary chancellor of Shuntien.

The Imperial Academy, or Hánlin yuen.

PRESIDENTS.

8. 穆彰阿 Muchangá.
9. 潘世恩 Pwan Shíngan.

THE SIX BOARDS.

Board of Civil Office, or Lípú.

SHANGSHU.

7. 恩桂 Ngankwei, a Manchu of the bordered blue; of the imperial kindred; a speaker of the classical feasts, a controller of the Nuiwú fú (imperial household), superintendent of the Tsing-í gardens, the Yuenming gardens, the Pání of the three imperial banners, the school of the Hienán kung, the Ningshau kung, the Wúying tien, the treasury of the Tsungjin fú, the national college, the board of music, tútung Chinese plain yellow banner, and commander-in-chief of the fúkiun (foot brigade).
12. 卓秉恬 Choh Pingtien.

SHILANG.

23. 栢蓀 Pehtsiun, a Mongol of the plain blue; fú tútung (lieut.-general) Manchu plain white banner.
24. 季芝昌 Lí Chícháng, of Kiángyin hien, Kiángsú, literary chancellor of Ngánhwui.
25. 惠豐 Hwuifung, a Manchu of the bordered yellow; fú tútung Chinese bordered white banner.
26. 候桐 Hautung, of Wúyáng hien, Kiángsú.

Board of Revenue, or Húpú.

SUPERINTENDENT.

9. 潘世恩 Pwán Shíngán.

SHANGSHU.

11. 敬徵 Kingching.

27. 祁騫藻 Kí Ytsáu, of Shauyang hien, Shánsí.

28. 端華 Twánhwá, a Manchu of the bordered blue; of the imperial kindred, a guardsman of the imperial presence, a speaker of the classical feasts, a superintendent of three treasuries, a president of the lwáníwei, a húkwoh tsiángkiun, a fú títung, Manchu plain blue banner, and a tsungping of the left wing.

29. 祝慶蕃 Chuh Kingfán, of Kúchí hien, Hónán; a superintendent of the three treasuries.

30. 成剛 Chingkáng, a Manchu of the bordered blue; of the imperial kindred, a fú títung, Manchu plain yellow banner, and a superintendent of tsienfá tang (Hall of coinage laws).

31. 何汝霖 Hó Júlin, of Kiángning hien, Kiángsú; a superintendent of the Tsienfá tang.

Board of Rites, or Lípú.

SHANGSHU.

32. 特登阿 Tehtangá, a Manchu of the bordered red a speaker of the classical feasts, a tsungtsái of the Wúying tien, títung, Chinese bordered blue banner, superintendent of the táichang sz', and hungloh sz'.

33. 李宗昉 Lí Tsungfáng, of Shángyáng hien, Kiángsú; a speaker of the classical feasts.

34. 連貴 Lienkwei, a Manchu of the bordered red; a fú títung Chinese plain blue banner, and superintendent of the táichang sz'.

35. 周祖培 Chau Tsúpei, of Shángching hien, Hónán.

36. 花沙納 Hwásháná, a Mongol of the plain yellow; a fú títung, Chinese plain yellow banner, a superintendent of the táichang sz'.

37. 吳鐘駿 Wú Chungtsiun, of Wú hien, Kiángsú; literary chancellor of Chehkiáng.

Board of Music, or Yohpú.

SUPERINTENDENT.

38. 綿愉 Mienyu, the hohshih hwui tsinwáng.

7. 恩桂 Ngánkwei.

The Board of War, or Pingpú.

SHANGSHU.

39. 裕誠 Yüehshing, a Manchu of the bordered yellow; a speaker of the classical feasts, a chancellor of the imperial household, Tútung, Chinese plain white banner, a superintendent of the three treasuries, and the grand medical college, and a first class noble of the first order.
40. 許乃晉 Hü Náipú, of Tsientáng hien, Chelkiáng; a speaker of the classical feasts.

SHILANG.

41. 道慶 Táuking, a Manchu of the bordered blue; of the imperial kindred, a fú tútung, Manchu plain yellow banner.
42. 朱嶠 Chú Tsun, of Tunghái hien, Yunnán.
43. 倭什訥 Weishihnáh, a Mongol of the plain yellow; a fú tútung, Chinese plain yellow banner, a first class hereditary noble of the second order.
44. 孫瑞珍 Sun Suichin, of Tsíning cháu, Shántung; literary chancellor of Kiángsí.

The Board of Punishments, or Hingpú.

SHANGSHU.

45. 阿勤清阿 A'lihtsingá, a Manchu of the plain blue; tútung Chinese plain red banner.
46. 李振祐 Lí Chínkú, of Táihú hien, Ngánhwui.

SHILANG.

47. 賡福 Kangfuh, a Manchu of the bordered blue; a fú tútung, Chinese bordered white banner.
48. 魏元煊 Wei Yuenláng, of Chánglí hien, Chihlí.
49. 斌良 Pinliáng, a Manchu of the plain red; a fú tútung Chinese plain red banner.
50. 張澧中 Cháng Líchung, of Chángkái ting, Shensí.

The Board of Works, or Kungpú.

SUPERINTENDENT.

8. 穆彰阿 Muclángá.

SHANGSHU.

51. 賽尚阿 Sáishángá, a Mongol of the plain blue; a speaker of the classical feasts, an assistant tsungtsái of the kwohshí kwán, a

superintendent of the three treasuries, tútung, Manchu plain yellow banner, superintendent of Lífán yuen.

52. 陳官俊 Chin Kwántsiun, of Wei hien, Shántung: a speaker of the classical feasts, an inspector of the school of the right wing gioro, and a superintendent of the three treasuries.

SHILANG.

53. 舒興阿 Shúhingá, Manchu of the plain blue; a fú tútung, Manchu plain red banner.

54. 徐士芬 Sü Sz'fan, of Pinghú hien, Chehkiáng; a speaker of the classical feasts, a hingsau of the sháng shúfáng.

55. 阿靈阿 A'lingá, a Manchu of the plain red; a superintendent of the Tsienfáh táng, a fú tútung, Chinese bordered blue banner.

56. 賈楨 Kiá Ching, of Hwáng hien, Shántung.

The Colonial Office, or Lífán yuen.

SUPERINTENDENT.

51. 賽尙阿 Sáishángá.

SHANGSHU.

57. 吉倫泰 Kíhluntái, a Manchu of the bodred yellow; tútung Chinese bordered white banner.

SHILANG.

58. 恩華 Nganhwá, a Manchu of the bordered blue; of the imperial kindred, a guardsman of the Kántsing gate, a fú tútung, Manchu plain red banner.

59. 玉明 Yuhming, a Manchu of the plain yellow; of the imperial kindred; a guardsman of the imperial presence, a president of the Lwáníwei, a fú tútung, Manchu plain white banner.

SUPERNUMERARY SHILANG.

60. 拉木棍布扎布 Lámuhkwánpúchápú, a Mongol of the Ch'á láiteh banner; a dzassak tolo beilí.

The Censorate, or Túchá yuen.

CHIEF CENSORS.

61. 文慶 Wanking, a Manchu of the bordered red; and instructor of the Shúkihsz', tútung, Chinese bordered blue banner, a controller of the imperial household.

62. 杜受田 Tú Shautien, of Pinchau, Shántung, a speaker of the classical feasts, a hingsau of the sháng shúfáng, a superintendent of the three treasuries.

ASSISTING CENSORS.

One vacant.

63. 劉重麟 Liú Chunglin, of Cháu-yih hien, Shensí.
 64. 廣林 Kwánglin, a Mongol of the plain yellow.
 65. 陳孚思 Chin Fúgan, of Sinching hien, Kiángsí.

The Court of Representation, or Tungching sz'.

PRINCIPALS.

66. 和淳 Hochun, a Manchu of the bordered blue; of the imperial kindred.
 67. 李菡 Lí Hán, of Páuchí hien, Shuntien, Chihli.

DEPUTIES.

68. 鐘翔 Chungsiáng, a Manchu of the bordered yellow.
 69. 彭蘊章 Páng Wancháng, of Chángchau hien, Kiángsí.

The Criminal court, or Tali sz'.

PRESIDENTS.

70. 倭仁 Weijin, a Mongol of the plain red.
 71. 邢福山 Hing Fuhshán, of Sincháng hien, Kiángsí; an inspector of the school for the imperial kindred of the left wing.

The Sacrificial court, or Táichung sz'.

SUPERINTENDENTS.

32. 特登阿 Tehtangá.
 34. 連貴 Lienkwei.

PRESIDENTS.

72. 廣昌 Kwángcháng, a Manchu of the plain red
 73. 唐鑑 Tángkien, of Fíching hien, Shántung.

The office of the Imperial stud, or Taipuh sz'.

PRESIDENTS.

74. 慶祺 Kingkí, a Manchu of the plain blue; of the imperial kindred.
 75. 黃踪 Hwáng Tsung, of Hwanming hien, Yunnán.

The Ceremonial court, or Kwángluh sz'.

SUPERINTENDENT.

23. 栢蓀 Pehtsiun.

PRESIDENTS.

76. 靈桂 Lingkwei, a Manchu of the plain blue; of the imperial kindred.

77. 程庭桂 Ching Tingkwei, of Wú hien, Kiángsú; inspector of the school of the right wing of the gioro.

The National college, or Kwohtsz' kien.

SUPERINTENDENT.

32. 特登阿 Tehtangá.

PRINCIPALS.

78. 吉明 Kihming, a Manchu of the bordered blue.
79. 葉覲儀 Yeh Kiní, of Luhhoh hien, Kiángsú; chief examiner of Kiángsi.

PROFESSORS.

80. 英瑞 Yingsui, a Manchu of the plain yellow.
81. 德成額 Tehchingneh, a Mongol of the bordered white.
82. 張鏞 Cháng Hung, of Nánpí hien, Chihlí.

The Sacrificial court, or Hungló sz'.

SUPERINTENDENT.

32. 特登阿 Tehtangá.

PRESIDENTS.

83. 桂德 Kweiteh, a Manchu of the bordered blue.
84. 邵燦 Cháu Tsán, of Yüüáú hien, Chehkiáng.

The Astronomical Board, or Kintien kien.

SUPERINTENDENT.

11. 敬微 Kingching.

PRESIDENTS.

85. 祥泰 Tsiángtái, a Manchu of the plain white.
86. 周餘慶 Cháu Yúking, of Táhing hien, Shuntien fú.

The Grand Medical Board, or Táii yuen.

SUPERINTENDENT.

39. 裕誠 Yüshing.

PRESIDENT.

87. 蘇鈺 Sú Yuh, of Táhing hien, Shuntien fú.

Office of the Imperial Carriages, or Lwánúwei.

SUPERINTENDENT.

88. 載垣 Tsáiyuen, a Manchu of the plain blue; of the imperial kindred, a great minister of the imperial presence, a hingsau of the

sháng shúfáng, an inner great minister commanding the bodyguards,
tútung, Chinese plain blue banner, the Hoshih í tsinwáng.

PRESIDENTS.

28. 端華 Twánhwá.

59. 玉明 Yuhming.

CHINESE PRESIDENT.

89. 滿承緒 Mwán Chingsii, a Chinese of the bordered red.

LOCAL METROPOLITAN OFFICERS.

SUPERINTENDENT OF SHUNTIEN FU.

12. 卓秉恬 Choh Pingtien.

MAYOR.

90. 李德 Lí Hwui, of Hwájin hien, Shensí.
Assistant mayor, vacant.

COMMANDER-IN-CHIEF OF THE GUARDS.

7. 恩桂 Ngankwei.

GENERAL OF THE LEFT.

28. 端華 Twánhwá.

GENERAL OF THE RIGHT WING.

91. 關聖保 Kwanshingpáu, a Manchu of the bordered blue;
a fú tútung, Manchu plain red banner.

Tútung of the eight banners.

MANCHUS.

Bordered yellow.

8. 穆彰阿 Múchángá.

Plain yellow.

51. 賽尙阿 Sáishángá.

Bordered red.

11. 敬徵 Kingching.

CHINESE.

Plain yellow.

7. 恩桂 Ngankwei.

Plain white.

29. 裕誠 Yüshing.

Bordered white.

57. 吉倫泰 Kihluntái.

Plain red.

45. 阿勒清阿 A'lihtsingá.

Plain blue.

88. 載垣 Tsáiyuen.

Bordered blue.

32. 特登厚 Tehtangá.

61. 文慶 Wanking.

Fú tútung of the eight banners.

MANCHUS.

Plain yellow.

30. 成剛 Chingkáng.

14. 道慶 Táuqing.

Plain white.

23. 柏俊 Pehtsiun.

59. 玉明 Yuhming.

Plain red.

58. 恩華 Nganhwá.
 91. 關聖保 Kwánshingpáu.
 53. 舒興阿 Shúhingá.

Plain blue.

28. 端華 Twánhwá.

CHINESE.

Plain yellow.

36. 花沙納 Hwásháná.

Bordered white.

25. 惠豐 Hwuifung.
 47. 賡福 Kángfuh.

Plain red.

49. 斌良 Pingliáng.

Plain blue.

34. 連貴 Lienkwei.

Pordcred blue.

55. 阿靈阿 Alingá.

PROVINCIAL GOVERNMENT.

盛京 Shingking, or Moukden.

General commander-in-chief.

92. 禧恩 Hingan, a Manchu of the plain blue; of the imperial kindred, general in chief of the Manchus.

Fú tútung, at Moukden.

93. 慶住 Kingchú, a Manchu of the bordered blue.

Fú tútung at Kinchau fú.

94. 祥厚 Tsiánghau, a Manchu of the bordered red; of the imperial kindred, superintendent of the naval affairs of Moukden.

Fú tútung at Kinchau fú.

95. 祁俊 Kítsiun a Chinese of the bordered yellow; superintendent of the Chwángtá, and púsang of the government posts, and overseer of the herds of the Taling river.

Shiláng of the Board of Revenue.

96. 明訓 Minghiun, a Mongol of the plain yellow; superintendent of Fungtien fú.

Shiláng of the Board of Rites.

97. 春佑 Chunyú, a Manchu of the plain red.

Shiláng of the Board of War.

98. 福齊 Fuhtsí, a Manchu of the bordered white.

Shiláng of the Board of Punishment.

99. 德厚 Tehhau, a Manchu of the plain blue; a gioro.

Shiláng of the Board of Works.

100. 培城 Peiching, a Manchu of the bordered yellow.

寧古塔吉林 Ningkútáh Kirin.

Tsiángkiun of Kirin oula and its dependencis.

101. 經額布 Kinnghelpú, a Manchu of the plain yellow.

Fú títung of Kirin and its dependencies.

102. 薩炳阿 Sápingá, a Mongol of the plain blue.

Fú títung of Ningkútáh and its dependencies.

103. 烏爾德喜 Urtehshen, a Manchu of the plain blue.

Fú títung of Petúné and its dependencies.

104. 倭克清額 Weikihtsingá, a Chinese of the plain yellow.

Fú títung of Sánsing, and its dependencies.

105. 伊勒東阿 Ilihtungá, a Manchu of the bordered blue.

Fú títung of Artchauki and its dependencies.

106. 果升阿 Kwoshingá, a Manchu of the plain blue.

黑龍江 Hihlung kiáng, and its dependencies.

Tsiángkiun.

107. 棍楚克策楞 Hwantsúktsihláng, a Manchu of the bordered yellow.

Fú títung of Tsitsihár and its dependencies.

108. 英隆 Yinglung, a Manchu of the bordered blue; of the imperial kindred.

Fú títung of meighen and its dependencies.

109. 烏凌阿 Ulingá, a Manchu of the bordered yellow.

Fungtien fú.

SUPERINTENDENT.

96. 明訓 Minghiun.

MAYOR.

110. 吉年 Kíhnien, a Manchu of the bordered blue.

ASSISTANT MAYOR.

111. 黃贊湯 Hwáng Tsántáng, of Lúling hien, Kiángsí, literary chancellor.

The eighteen Provinces of China Proper.

GOVERNMENT OF CHIHLI 直隸.

Governor-general, resident at Páuting fú.

112. 訥爾經阿 Ná'rhkingá, a Manchu of the plain white; a principal guardian of the heir apparent, superintendent of the river communication, commander-in-chief of the forces, head of the commissariat department in charge of the passes of Cháihing, and Nihyun, and entrusted with the duties of the governorship.

Literary chancellor, resident at Páuting fú.

22. 王廣蔭 Wáng Kwángjin.

Treasurer, resident at Páuting fú.

113. 陸建瀛 Luh Kienying, of Mienyang hien, Húpeh.

Judge, resident at Páuting fú.

114. 陸蔭奎 Luh Yinkwei, of Hwánming hien, Yunnán; superintendent of the provincial posts.

Director of the gabelle department, resident at Tientsin.

115. 德順 Tehshun, of the imperial household of the yellow banner.

Salt commissioner, resident at Tientsin.

116. 陶士霖 Táu Sz'lin, of Nánling hien, Ngánhwui.

GOVERNMENT OF LIANGKIANG 兩江.

Governor-general, resident at Nanking.

117. 璧昌 Pihchang, a Mongol of the bordered yellow; commander-in-chief of the forces, director general of the commissariat department, charged with the maintenance of the rivers in Kiángnán, and superintendent of the salt transport of the Liáng Hwái.

PROVINCE OF KIANGSU 江蘇.

Governor, resident at Súchau fú.

118. 孫善寶 Sun Shenpáu, of Tsíning hien, Shántung; commander of the forces, and director of the commissariat department.

Literary chancellor, resident at Kiángjin hien.

21. 張芾 Chángfí.

Chihtsáu, at Nanking.

119. 經文圖 Kingwántú, of the imperial household, of the plain yellow banner; superintendent of the Lungkiáng and Sísín custom-houses.

Chihtsáu at Súchau fú.

120. 瑞慶 Suiking, of the imperial household, of the plain white banner; superintendent of the Húsz' custom-house.

Treasurer at Nanking.

121. 陳繼昌 Chin Kicháng, of Linkwei hien, Kwángsí.

Treasurer at Súchau fú.

122. 文桂 Wankwei, of Suicháng hien, Kiángsí.

Judge, at Súchau fú.

123. 郭熊飛 Kwoh Hiunfei, of Wei hien, Shántung; provincial post-master general.

Grain commissioner, at Nanking.

124. 沈兆澆 Shin Taoyin, of Tientsin hien, Chihlí.

Grain commissioner, at Súchau fú.

125. 楊培 Yángpei, of Kweichuh hien, Kweichau.

Salt commissioner at Nanking.

126. 積喇明阿 Tsihláhmíngá, a Manchu of the plain white.

Governor of the canal transports, resident at Kwáingán.

127. 惠吉 Hwuíkíh, a Manchu of the bordered yellow, commander of the forces employed in the transport of the grain, and director of the commissariat.

Governor of the rivers, resident at Tsingkiáng pú.

128. 潘錫恩 Pwán Sihngan, of King hien, Ngánhwui; commander of the river forces.

Salt commissioner of the Liúngwái, resident at Yángchau fú.

129. 李俞通 Lí Yohtung, of Káu-yáng hien, Chihlí.

Superintendent of customs at the port of Súchau fú.

130. 宮慕久 Kung Múkiú, of Tungping chau, Shántung; military intendant of circuit of Súchau fú, Sungkiáng fú, and Tái-tsáng chau.

Overseer of commercial affairs at Shánghái.

131. 沈炳垣 Shin Pingyuen, of Tunghiáng, Chehkiáng; a sub-prefect and superintendent of the grain department at Súchau fú.

Magistrate of Shánghái hien.

132. 藍蔚雯 Lán Weiwan, of Ting hái ting, Chehkiáng.

Assistant Magistrate.

133. 吳璧光 Wú Pihkwáng, of Nánhái hien, Kwángtung.

PROVINCE OF NGANHUI 安徽.

Governor resident at Ngánking fú.

134. 王楫 Wáng Chih, of Tsingyuen hien, Chihlí; commander of the forces, director of the provincial commissariat.

Literary chancellor.

24. 李芝昌 Lí Chícháng.

Treasurer.

135. 徐寶森 Sü Páusan, of Jinhó hien, Chehkiáng.

Judge.

136. 常大淳 Cháng Táshun, of Hangyáng hien, Húnán.

PROVINCE OF KIANGSI 江西.

Governor at Náncháng fú.

137. 吳文鏞 Wú Wanyung, of Yéching hieu, Kiángsú; commander of the forces, and director of the provincial commissariat.

Literary chancellor.

44. 孫瑞珍 Sun Suichin.

Treasurer.

138. 費開綬 Fei K'áisháu, of Wútsin hien, Kiángsú.

Judge.

139. 溫于巽 Wan Yüsun, of Hányin ting, Shensí.

Grain commissioner.

140. 法良 Fáhliáng, a Manchu of the plain red.

Salt commissioner.

141. 朱成烈 Chú Chinglieh, of Suhning hien, Chihlí.

The prefect of Kwángsin fú.

142. 麟桂 Linkwei, a Manchu of the bordered white.

Magistrate of Yuhsháu hien.

143. 汪道森 Wáng Táusan, of Jinhó, Chehkiáng.

Magistrate of Yuenshán hien.

144. 吳林光 Wú Linkwáng, of Nánhái, Kwángtung.

GOVERNMENT OF MIN CHEH 閩浙

Governor general resident at Fúhchau fú.

145. 劉韻珂 Liú Yunkó, of Wansháng hien, Shántung; commander in chief of the forces and director general of the commissariat department of the provinces of Fuhkien and Chehkiáng.

PROVINCE OF CHEH KIANG 浙江

146. 梁寶常 Liáng Páucháng, of Tientsin hien, Chihlí; commander of the several naval and military brigades and in charge of the provincial commissariat department.

37. 吳鐘駿 Wú Chungtsün, of Wú hien, Kiángsú; a hiohsz' of the inner council and vice president of the board of rites.

Chihtsáu at Hángchau fú.

147. 恩吉 Ngankih, of the imperial household of the plain yellow; charged with the superintendence of the northern and southern inland custom-houses.

Treasurer.

148. 存興 Tsunking, a Manchu of the bordered blue, a gioro, charged with the sea defenses.

Judge.

149. 蔣文慶 Tsiáng Wanking, a Chinese of the plain white; provincial post-master general.

Grain commissioner.

150. 顧椿 Kúchun, of Linkwei hien, Kwángsí.

Salt commissiourer.

151. 蔡瓊 Tsíkiung, of Tsin-ning chau, Yunnúan.

Intendant of circuit at the port of Ningpo fú.

152. 陳之驥 Chin Chíkí, of Shángyuen hien, Kiángsí; intendant of circuit of Ningpo fú, Sháuhing fú, Táichau fú, Háifáng, and superintendent of customs.

Prefect of Ningpo fú.

153. 李如霖 Lí Júlin, of Liáuching, Shántung.

Magistrate of Yin hien.

154. Vacant.

Magistrate of Chùnhái hien.

155. 賴晉 Láí Tsin, of Wankiáng, Sz'chuen.

Magistrate of Tinghái, Chusau.

156. 林朝聘 Lin Cháuping, of Kátien, Fuhkien.

Police inspector at Siukáng.

157. 蕭貢琅 Siáu Kungláng, of Hwáh hien, Honán.

Police inspector at Sinkiá mun.

158. 張衍祚 Cháng Yentsú; of Kingchau, Chihlí.

PROVINCE OF FUHKIEN 福建.

Governor.

159. 劉鴻翱 Liú Hungngáu, of Wei hien, Shántung; commander of the forces and director of the provincial commissariat department.

Literary chancellor.

160. 李嘉端 Lí Kiátwán, of Táhing hien, Shuntien; deputy shensz' of the school of the Shensz' fú in the Hánlin yuen.

Treasurer.

161. 徐繼畬 Sü Kiyü, of Wútái hien, Shánsí.

Judge.

162. 裕康 Yükáng, a Manchu of the plain red; and provincial post-master general.

Grain commissioner.

163. 尙阿木 Shángápan, a Manchu of the plain blue; superintendent of the water carriage department.

Salt commissioner.

164. 武常 Wú Cháng, of Yángkáu hien, Shánsí; superintendent

of the salt stores at Fúhchau, and the works connected with its shipping.

Prefect of Fúhchau fú.

165. 沈汝瀚 Shin Yúhán, of Fungsin hien, Kiángsí.

Magistrate of Yin hien.

166. 王江 Wáng Kiáng, of Shányin, Kiángsí.

Intendant of circuit at Amoy.

167. 恒昌 Hangcháng, a Manchu of the bordered white; intendant of circuit of Hinghwá fú, Siuenchau fú and Yungchun chau, charged with the post office department.

FORMOSA 臺灣.

Intendant of circuit, at Táiwan fú.

168. 熊一本 Hiung Yihpan, of Luhán chau, Ngánhwui; superintendent of the judgship and literary chancellorship.

GOVERNMENT OF LIANG HU 兩湖.

Governor-general, resident at Wúcháng fú.

169. 裕泰 Yútái, a Manchu of the bordered red, principal guardian of the crown prince; commander-in-chief of the provinces, and director general of the commissariat department.

PROVINCE OF HUPEH 北湖.

Governor.

170. 趙炳言 Cháu Pingyuen, of Kweingán hien, Chehkiáng; literary chancellor, commander of the forces and director of the provincial commissariat department.

Literary chancellor.

171. 王履謙 Wáng Líkien, of Táking hien, Shuntien; a pien-síu of the Hánlin yuen.

Treasurer.

172. 朱士達 Chú Sz'táh, of Páuying hien, Kiángsí.

Judge.

173. 陳功 Chin Kung, of Háukwán hien, Fuhkien; provincial post-master.

Grain commissioner (Vacant).

Salt commissioner.

174. 程煥采 Ching Hwántái, of Sinkien hien, Kiángsí; charged with the immediate control of Wúcháng fú.

PROVINCE OF HUNAN 湖南.

Governor.

175. 陸費瓌 Luh Fítsien, of Tunghiáng hien, Chehkiáng;

commander of the forces, and director of the provincial commissariat department.

Literary chancellor.

176. 陳壇 Chin Tán, of Shángkiú hien, Hónán.

Treasurer.

177. 萬貢珍 Wán Kungchin, of P'hing hien, Kiángsú.

Judge.

178. 蘇彰阿 Sú Chángá, a Manchu of the bordered red banner, provincial post-master general.

Grain commissioner.

179. 登應臺 Táng Yingtái, of Kinkí hien, Kiángsú.

Salt commissioner.

180. 高枝 Háu Mei, of Siáushán hien, Chehkiáng; in charge of the two prefectures of Chángshá fú and Páuking fú, and superintendent of the water carriage communication.

GOVERNMENT OF HONAN 河南.

Governor.

181. 鄂順安 Gohshun-ngán, a Manchu of the plain white banner; commander of the forces, superintendent of the river navigation, and controller of the military lands appointed for the rearing of horses.

Literary chancellor.

182. 劉定裕 Liú Tingyü, of Hiáukán hien, Húpeh: a piensáu, of the Hánlin yuen.

Treasurer.

183. 張日晷 Cháng Jiheling, of Kweichuh hien, Kweichau.

Judge.

184. 王簡 Wáng Kien, of Ngánkiú hien, Shántung; provincial post-master general.

Grain and salt commissioner.

185. 庚長 Kangcháng, a Manchu of the bordered yellow banner.

PROVINCE OF SHANGTUNG 山東.

Governor, resident at Tsínán fú.

186. 崇恩 Tsungngan, a Manchu of the plain red banner, a gioro, in charge of the military lands for the rearing of horses, and commander of the forces.

Literary chancellor.

187. 殷壽彭 Yin Shaupáng, of Wúkiáng hien, Kiángsú; a shíkiáng hichtsz' of the Hánlin yuen.

Treasurer.

188. 王篤 Wáng Tuh, of Hánching hien, Shánsí.

Judge.

189. 陳慶階 Chin Kingkiái, of Hwuikí hien, Chehkiáng; provincial post-master general.

Grain commissioner.

190. 景霖 Kinglin, a Manchu of the plain white.

Salt commissioner.

191. 陳士枚 Chin Sz'mei, of Pingting chau, Kiángsí; salt commissioner, of both the provinces of Chihlí and Shántung.

Governor of rivers.

192. 鐘梓 Chuntsiáng, a Chinese of the bordered yellow banner; governor of the water communication of Hónán and Shántung, commander of the forces employed on the rivers.

Intendant of the water transport.

193. 清平 Tsingping, a Manchu of the plain white.

GOVERNMENT OF SHANSI 山西.

Governor of Shánsí, resident at Tái-yuen fú.

194. 梁萼涵 Liáng Goh-hán, of Yungching hien, Shántung; commander of the forces employed at the military post of Yenmau, and director of the commissariat department.

Literary chancellor.

195. 沈祖懋 Shin Tsúmau, of Jinhò hien, Chehkiáng; a pien-sáu of the Hánlin yuen.

Treasurer.

196. 喬用遷 Kiáu Yungtsien, of Hiáu-kán hien, Húpeh.

Judge.

197. 恒春 Hangchun, a Manchu of the plain white banner; provincial post-master general.

Salt commissioner, resident at Púchau fú.

198. 李百齡 Lí Pehling, of Tsángwú hien, Kwángsí; superintendent of the salt department of Shánsí, Shensí, and Hónán.

GOVERNMENT OF SHEN KAN 陝甘.

Governor-general, resident at Kánchau fú.

199. 富呢楊阿 Fúniyángá, a Manchu of the bordered red banner; in charge of the governorship, commander-in-chief of the forces, director general of the commissariat and superintendent of the frontier trade in tea and horses.

Literary chancellor.

200. 金國均 Kin Kwohkiun, of Hwángpí hien, Húpeh, a tso chungyun of the Chinsz' fú.

PROVINCE OF SHENSI 陝西.

Governor.

201. 李星沅 Lí Singyuen, of Siángyin hien, Hónán, commander of the forcer, and director of the provincial commissariat department.

Treasurer.

202. 陶廷杰 Táu Tinglieh, of Túyun hien, Kweichau.

Judge.

203. 汪云任 Wáng Yunjin, of Hútái hien, Ngánhwui; provincial post-master general.

Grain commissioner.

204. 方用儀 Fáng Yungí, of Náncháng hien, Kiángsí.

Salt commissioner.

205. 崇綸 Tsunglun, a Manchu of the plain white banner.

PROVINCE OF KANSUH 甘肅.

Treasurer.

206. 鄧廷楨 Tang Tingching, of Hiángning hien, Kiángsú.

Judge.

207. 楊以增 Yáng Ýtsang, of Liáuching hien, Shántung; provincial post-master general.

Salt commissioner.

208. 魏襄 Wei Siáng, of Táhing hien Shuntien; resident at Kúyen chau.

SINKIANG, OR NEW FRONTIER 新疆.

伊犁 Ili and its Dependencies.

Tsiángkiun.

209. 布彥泰 Púyentái, a Manchu of the plain yellow banner.

Tsántán táchin.

210. 達洪 Táhhung, a Manchu of the bordered yellow banner.

Lingsui táchin.

211. 皂興 Tsáuhing, a Mongol of the bordered red.

212. 都廣 Túkwáng, a Manchu of the plain red.

213. 扎拉芬泰 Cháláhfantái, a Manchu of the plain white; of the imperi il kindred.

214. 豐伸 Fungshin, a Manchu of the plain yellow.

215. 花沙布 Hwáshápú, a Mongol of the bordered red.

TARBAGATAI AND ITS DEPENDENCIES 塔爾巴哈台.

Tsántsán táchin.

216. 湍多布 Twántópú, a Mongol of the bordered blue.

Lingsui táchin.

217. 那福德 Náhfuteh, a Manchu of the plain white.

218. 希拉布 Híláhpú, a Mongol of the plain red.

CASHGAR AND ITS DEPENDENCIES 喀什噶爾.

Lingsui táchin.

219. 開明阿 Káimingá, a Manchu of the plain white.

Hwánfáng tsungping.

220. 豐伸 Hungshin, a Manchu of the plain white.

H' HARASHAR AND ITS DEPENDENCIES 拉沙噶爾.

Pánsz' táchin.

221. 全慶 Tsiuenking, a Manchu of the plain white.

KOUCHE AND ITS DEPENDENCIES 庫車.

Pánsz' táchin.

222. 常清 Chángtsing, a Mongol of the bordered blue.

AKSU AND ITS DEPENDENCIES 阿克蘇.

Pánsz' táchin.

223. 輯瑞 Tsíhsui, a Manchu of the plain blue.

OUSHI AND ITS DEPENDENCIES 烏什.

Lingsui táchin.

224. 興貴 Hingkwei, a Manchu of the plain red.

Pángpán. táchin.

225. 惟祿 Weiluh, a Manchu of the plain yellow.

YARKAND AND ITS DEPENDENCIES 葉爾羌.

Tsántsán táchin.

226. 奕經 Yihking, a Manchu of the bordered red; of the imperial kindred, governor of the Mohammedan frontier.

Hichpán táchin.

227. 賽什雅拉泰 Sáishihyáláhtái, a Manchu of the plain yellow, superintendent of Khoten.

KHOTEN AND ITS DEPENDENCIES 和闐.

Pánsz' táchin.

228. 奕山 Yilshán, a Manchu of bordered blue; of the imperial kindred.

YINGESHAR AND ITS DEPENDENCIES 英吉沙爾.

Lingsui táchin.

229. 齊清阿 Tsitsingá, a Mongol of the plain blue.

OROUMTSI AND ITS DEPENDENCIES 烏魯木齊.

Tátung.

230. 惟勤 Weikin, a Manchu of the bordered blue, of the imperial kindred.

Lingsui táchin.

231. 成山 Chingshán, a Manchu of the plain blue.

HAMI AND ITS DEPENDENCIES 哈密.

Pánsz' táchin.

232. 鐘芳 Chingfáng, a Manchu of the plain yellow.

Hiepán táchin.

233. 恒毓 Hangyuh, a Manchu of the brodered white.

TURFAN AND ITS DEPENDENCIES 吐魯番.

Lingsui táchin.

234. 海杖 Háimei, a Manchu of the bordered blue.

PALISHIN AND ITS DEPENDENCIES 巴里坤,

Lingsui táchin.

235. 白文治 Pehwanchí, a Manchu of the plain white.

KUCHING AND ITS DEPENDENCIES 古城.

Lingsui táchin.

236. 毓書 Yushú, a Manchu of the bordered yellow.

KOURKARASOU AND ITS DEPENDENCIES 庫爾喀拉烏蘇.

Lingsui táchin.

237. 德克齊春 Tehkitsichun, a Manchu of the bordered yellow.

OULIASOUTAI AND ITS DEPENDENCIES 烏里雅蘇台.

Lt.-general of the Tingpien left.

238. 桂輪 Kweilung, a Mongol of the plain white.

Tingpien táchin.

239. 車倫多爾濟 Chélunordji, an outside borderer.

TINGPIEN AND ITS DEPENDENCIES 定邊.

Tsántsán táchin.

240. 樂斌 Lohpin, a Manchu of the bordered yellow.

KULUN' OR OURGA AND ITS DEPENDENCIES 庫倫.

Páusz' táchin.

241. 容照 Yungchau, a Manchu of the plain white.

Tángpán táchin.

242. 德勒克多爾齊 Tahlíkhtortsi, a Mongol of the bordered yellow.

COBDO AND ITS DEPENDENCIES 科布多.

Tsántsán táchin.

243. 果勒明阿 Kwóhlihmíngá, a Manchu of the bordered blue; of the imperial kindred.

Pángpán táchin.

244. 多爾齊那木凱 Tórtsinamukái, a Mongol of the bordered yellow.

GOVERNMENT OF SZ'CHUEN 四川.

Governor-general.

10. 寶興 Páuking.

Literary chancellor.

245. 蔡振武 Tsí Chinwú, of Jinhó hien, Chehkiáng; censor of the Kiángnán province.

Treasurer.

246. 王兆琛 Wáng Táuyin, of Fuhshán hien, Shántung.

Judge.

247. 潘鐸 Pwán Toh, of Kiángnán hien, Kiángsú; provincial post-master general.

Salt and Tea commissioner.

248. 吳珩 Wú Hang, of Jinhó hien, Chehkiáng.

GOVERNMENT OF LIANG KWANG 兩廣.

Governor-general.

249. 耆英 Kíying, a Manchu of the plain blue; of the imperial kindred, commander-in-chief of the forces and director general of the commissariat department.

PROVINCE OF KWANGTUNG 廣東.

Governor.

250. 程喬采 Ching Yultsái, of Sinkien hien, Kiángsú; commander of the forces and director of the provincial commissariat department.

Literary chancellor.

251. 李棠階 Lí Tángkiái, of Honui hien, Honán; a sháuking of the T'áicháng sz'.

Superintendent of maritime customs.

252. 文豐 Wanfung, a Manchu of the plain blue.

Treasurer.

253. 黃恩彤 Hwáng Ngantung, of Ningyáng hien, Shántung.

Judge.

254. 孔繼尹 Hung Híyin, of Tunghái hien, of Yunnán, provincial post-master general.

Grain commissioner.

255. 萬保 Wánpáu, a Manchu of the plain yellow.

Salt commissioner.

256. 韋德成 Weitehching, a Chinese of the bordered yellow.

Assistant salt commissioner.

257. 余源 Yü Yuen, of Yüyáu hien, Chehkiang.

Prefect of Canton.

258. 易長華 Yih Chánghwá, of Shángyuen, Kiángsú.

Sub-prefect at Tsien shán.

259. 吉泰 Kih-ti, a Manchu of the plain blue.

Magistrate of Nánhái hien.

260. 史樸 Shi Poh, of Tsunhwá chau, Chihlí.

Magistrate of Pwányü hien.

261. 文晟 Wanshing, of Pinghiáng, Kiángsí

Master of the anchorage.

262. 李光華 Lí Kwanghwá, of Shihtái, Ngánhwui.

Magistrate of Hiángsháu hien.

263. 陸孫鼎 Lúh Sunting, of Tsingyuen, Chihlí

*Magistrate of Sinngán hien. Vacant.**Síunkien of Kúlung.*

264. 許文深 Hiú Wanshin, of Heih hien, Ngánhwui.

Intendant of circuit of Hainán.

265. 蘇敬衡 Sú Kinghang, of Chinhwá hien, Shántung.

PROVINCE OF KWANGSI 廣西.

Governor.

266. 周之琦 Chau Chéhí, of Tsiángfú hien, Honán; commander of the forces and director of the provincial commissariat department.

Literary chancellor.

267. 李承霖 Lí Chinglin, of T'áutú hien, Kiángsú, member of the H-nlin yuen.

Treasurer.

268. 張祥河 Cháng Tsiángho, of Lau hien, Kiángsú.

Judge.

269. 寶清 Páutsing, a Manchu of the brodered blue; provincial post-master general.

Salt commissioner.

270. 袁玉麟 Yuen Yuhlin, of Sincháng hien, Kiángsí.

GOVERNMENT OF YUN KWEI 雲貴
Governor-general, resident at Yunán fú.

271. 桂良 Kweiliáng, a Manchu of the plain red; commander-in-chief of the forces, and director general of the commissariat department.

Governor.

272. 吳其濬 Wú Hísiun, of Kúchí hien, Hónán; commander of the forces, and director of the provincial commissariat.

Literary chancellor.

273. 吳存義 Wú Tsuní, of Hiúning, Ngáuhwui; belonging to Taihing, Kiángsí, a piensiu of the Hánlin yuen.

Treasurer.

274. 傅繩勛 Chuen Shinghiun, of Liáuching hien, Shántung.

Judge.

275. 趙光祖 Cháu Kwángtsú, of Lúlung hien, Chihlí; provincial post-master general.

Grain commissioner.

276. 沈蘭生 Shin Lansang, of Pinghú hien, Chehkiáng.

Salt commissioner.

277. 周顥 Chau Goh, of Kweichuh hien, Hweichau.

PROVINCE OF KWEICHAU 貴州.

Governor.

278. 賀長齡 Kiáchangling, of Shinwá hien, Hónán; commander of the forces and director of the provincial commissariat.

Literary chancellor.

279. 胡家玉 Hú Kiáyuh, of Suikien hien, Kiángsí; a piensiu of the Hánlin yuen.

Treasurer.

280. 羅繞典 Lo Jáutien, of Nganhwá hien, Húnán.

Judge.

281. 吳振械 Wú Chinyih, of Tsientáng hien, Chehkiáng; provincial post-master general.

Grain commissioner.

282. 馮德馨 Ping Teh-hing, of Tsúning chau, Shántung.

ART. V. *Remarks on the translation of the words God and Spirit, and on the transferring of Scripture proper names into Chinese, in a letter to the editor of the Chinese Repository.*

MY DEAR SIR,—As the revision of the Chinese translation of the New Testament is now going on, a few thoughts bearing on the work have occurred to me which, with your approbation, I will lay before your readers.

The first relates to the mode of translating the word god. Whatever words or phrases may be used in conversation and preaching, it is evident that in a translation the word should represent the original. Now it is well known that the original term for God is not the name of any one deity, but a term signifying deity itself; and is applied both to the true God and to false gods, to gods celestial and terrestrial, and is used both in the singular and plural number.

The term *sháng tí*, 上帝, which has been somewhat extensively adopted, if used as in the ancient classics is one of the names and titles of an imaginary deity, holding in Chinese mythology a rank somewhat similar to that of Jupiter in the Roman: this term cannot therefore be applied indiscriminately to celestial or terrestrial, to true and false gods, nor can it be used in the plural number; and hence in those versions where this term is adopted, wherever the original word is thus used, some other term is employed. See John 10:35. Acts 14:11; 17:23; 19:26; and Cor. 8:5, in several of the latest versions. These passages clearly show how inadequated is the term in question to represent the original word for God in all its various uses. If instead of considering the term as a proper name it is used in its natural signification, 'High Rules,' it certainly does not come up to the idea of the original. Even if it be contended that the ancient Chinese had an idea of the true God, and that they spoke of him under this name, yet since this is only the name or title which they applied to him, and not a term involving the idea of deity itself, it does not represent the original word. Thus in English, speaking of God, we often say, 'The Lord;' this is well enough in conversation and in preaching, but no one would think that because the term was applied to God it would answer to the original word in a translation.

What has been said respecting the limited application of the above term, may also be said respecting *Shin-tien*, 神天, and *Chin-shin*, 眞神: they cannot be used with the same latitude as the original term, and therefore very imperfectly represent it. It seems strange then that these words have been adopted instead of the one

originally used by Morrison and Marshman, which is free from all the above objections, and which answers so exactly to the original words. It is true that *shin*, 神, in connection with qualifying adjectives may be applied to the human mind and soul in a manner of which the original word is incapable; but I believe that by itself alone, without qualifying words, it necessarily refers to what the person who uses it regards as God. Its use as an adjective corresponds very exactly to the adjectives formed in Greek by a slight change in the original word. But I apprehend the chief reason why this word has not of late been used for God, is that it is needed as a term for the Spirit. This leads to

The second point of remark, viz.: the term to be used for translating SPIRIT, considered as the third person of the Trinity. *Shin*, 神, in connection with qualifying particles may answer very well for this purpose; but without a qualifying particle it would naturally mean God. Hence those translations which use this term always say holy spirit, whereas in the original the word spirit is as often used alone as in connection with holy. This fact is a decided objection to the use of this word; and besides, this is, as above stated, the true character by which to translate the word God. Cannot then some other character be adopted? There seems to be a general and a reasonable dissatisfaction with the term used by Morrison; though it answers to one signification of the original word, it does not to that which is generally supposed to belong to it in cases now under consideration. It does not mean immortal spirit or soul. Permit me respectfully to suggest, for the consideration of those concerned in the work, the word *ling*, 靈, to be used alone when alone in the original, and to receive the appellation of holy when it has it in the original. This word when used as a name means the soul or spirit of man; and when used adjectively gives an idea of power prevailing and operating, much in the same way as we believe God works by his spirit. Thus it is applied to some of the ancient emperors, implying that they were able to exert an influence throughout their dominions, renovating the wicked, conferring favor on the good, and even causing the brute creation to listen to their commands. That this word is applied simply to the spirit of man, and not to the spirit of God, may very naturally have resulted from the fact that the Chinese have no knowledge of the spirit of God. They do however in various ways apply the word to God. Thus a native work entitled *King sin luk*, 敬信錄, speaking of the blessings which a good man enjoys says, *Shin ling wei chi*, 神靈衛之: such expressions show that the word in question may be used for the spirit of God in as strict accordance with the native idiom as

could be expected in a heathen language, and I think that this word corresponds to the original term more exactly than any other which has yet been proposed. It is true that when the Chinese apply this word to God their idea is in many respects different from the Scriptural account of the Holy Spirit. And so also when they use the word God, their idea is very different from the God of the Bible; but this is no reason why we should not employ the word which their language furnishes as the appropriate term to convey either of these ideas, and then correct their false apprehensions respecting them. Having thus suggested this subject, I will leave it for the consideration of those engaged in the work of revision.

One other topic of remark refers to the transferring of Scripture proper names into Chinese. This is a difficult work, and when done in the best possible manner the names will appear awkward in their new dress. It is therefore desirable that careful attention should be directed to this point, and that so far as practicable the names be so transferred as not again to need alteration. I have but one suggestion to make on this subject, viz.: that instead of attempting to represent in Chinese the *letters* of the original name, the syllables only should be represented. The Chinese have no letters, all their characters are syllables; hence it is impossible to represent the letters of a name, and by attempting to do so we only increase its awkwardness without making any nearer approximation to its sound. When we have found the Chinese syllables which must represent the syllables of the original name we have, in *most cases*, done all we can do. Thus for example Petrus (Peter), a word of two syllables, stands in most versions a trisyllable, and I will venture to say that a stranger hearing it would not recognize the name. If the first syllable *Pet* were represented by *peh*, 伯, and *rus* by *lo* 羅, (unless some better character can be found) there would be a name of two syllables; and would not the sound of the original name be represented better than by the characters now in use? Similar remarks might be made respecting the names of Jacob, Joseph, &c. There are doubtless syllables to which no one Chinese syllable would make even an approximation, but which may be tolerably well represented by two. Such cases form exceptions to the above plan, and require the exercise of discretion on the part of the translator. It is also worthy to be borne in mind, that while the Chinese characters must be selected according to their sound in the court dialect, yet among the various characters of the same sound in that dialect let those be adopted which have the most appropriate sound in the other dialects.

ART. VI. *Journal of Occurrences; secret associations; revolution in Nipál; council at Peking; governmental embarrassments; the five ports; Macao; Hongkong; new publications; Protestant missionaries.*

REGARDING secret associations in China, the reader is referred to vol. IV., p. 421, and to vol. V., p. 94, for information in addition to that given in the first pages of this number.

In *Nipál* there has been a revolution. "A son of the late reigning prince has deposed his father, and seated himself on the throne." The Friend of India, in addition to this information, reports revolutionary movements in "the Punjab."

A *New council*, it is said, has been appointed at Peking, "which will transact all important matters:" but of its organization, functions, and so forth, we know nothing.

The government of H. I. M. is evidently not a little embarrassed, by want of revenue, by overflowing of rivers, by breaking down of embankments and dykes, by famines, and last,—but not least—by want of good-faith in its officers. Every year and month gives additional proof of the correctness of his majesty's remark, that "his servants, do not know what truth is."

At the *five ports*, affairs continue gradually to improve. At Canton a more pacific spirit prevails among the Chinese; the re-building of the foreign factories progresses; and a recent fire, which broke out in one of the factories, was extinguished with promptness, the Chinese officers and people rendering every possible assistance. At Amoy and Fuchau "fitting official residences" are at length obtained for H. B. M.'s consular establishments. From Kúláng sú, the British troops are about to withdraw.

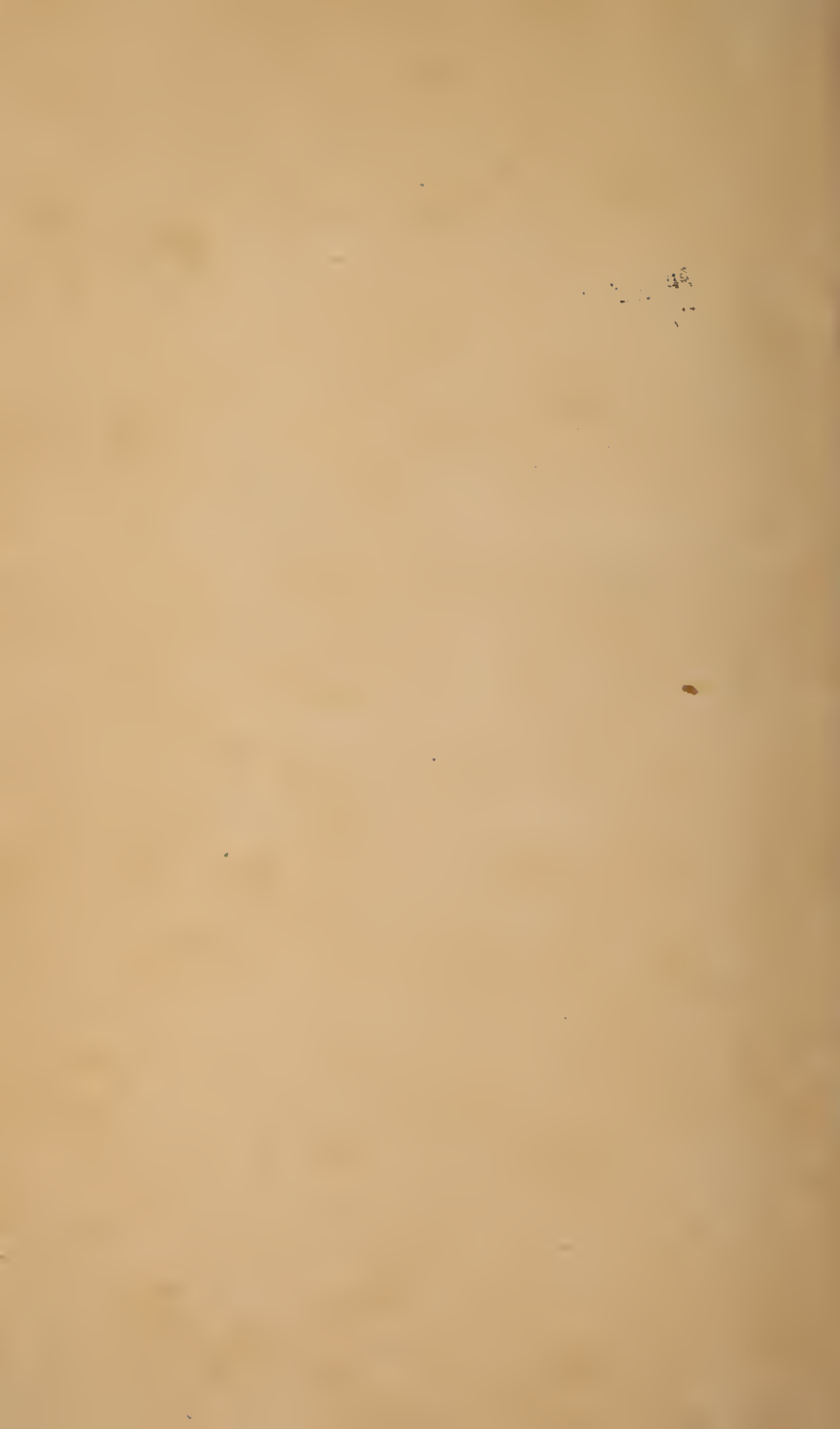
Of *Macao* we ought to have, or at least might have said a word more in commendation, when referring to it in our last number. As a place of residence none is more or even so healthy in all the east; and in no other perhaps can individuals or families reside more economically or comfortably; and its inhabitants too are not wanting in kind offices.

Hongkong is improving and rising rapidly; but the fear is that it will "out-grow itself." Time will show the truth.

Several *new publications* are claiming attention—we have space now only to give their names: a new edition of the *Pei Wan yun fú*, in 140 volumes; the first volume of Callery's Dictionnaire Encyclopédique de la Langue Chinoise; a Christian Almanac in Chinese, for the year 1845; the *China Mail*, Nos. 1 and 2; and, (quoting the words of a correspondent at Shánghái,) "Lin's Geography, a handsome book in 20 volumes, with plates. Price \$8.00."

The following Protestant missionaries have proceeded north from Hongkong: the Rev. W. M. Lowrie, in the *Rob Roy*, on the 17th instant; and the Rev. M. S. Culbertson, the Rev. A. W. Loomis, and D. J. Macgowan, M. D., and their wives, in the *Isabella Anna*, on the 20th instant.





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